

"I want my mother," she said, refusing, or at least not stretching out her hand to take it. A neighboring woman saw us talk to the child, and she briefly told us the history of her early privation.

Her father lives hardly. His poverty compels him to be from home daily to his labor. Her mother, a woman of the kindest maternal affections, died last week of the scarlet fever. Daily does the little girl sit at that wood-paneled play-table; and her constant reiteration is—"I want my mother! I want my mother!" We understood that a humane gentleman in the neighborhood is about to have her placed in one of the asylums.

THE RECORDER.

BOSTON: THURSDAY, DECEMBER 11, 1845.

OURSELVES AND OUR JOURNAL.

Our journal has nearly completed its thirtieth year. When it commenced its existence, the cause of Foreign Missions had lately been prayed into being by a young man. The Sabbath school had scarcely begun the work of training the young men of the land. The Education Society was in its infancy, and revivals of religion were few and far between. It has been the privilege of this journal to record the progress of these institutions, and it has borne a humble part in their advancement. It is still devoted to the great purposes for which it was originally established, and its great object is to advance the interests of the Redeemer's kingdom on earth. When we review all the way in which God has led this journal since it commenced its existence, we have reason to thank God and take courage. The friends of the Redeemer have well sustained the enterprise.

Our patrons have not been so numerous at any period within the last fifteen years, as at the present moment. Our contributions are constantly increasing, and our great difficulty is to find room where to bestow our goods. The contributors to our pages, out of the office, are among the most gifted men of the age. We have engaged regular New York, Washington and Foreign correspondents, and we feel confident, with God's blessing, that we shall enter upon a new year with means to make our journal more valuable than it has been, at any past period of its history. Its tone and spirit will be essentially the same as it has been since it came into our possession. But instead of extending remarks of our own, we will for once, for the first time, publish a little of what others say of us. If our cotemporaries have spoken too highly of us, it is our fault and not ours. The following are specimens.

BOSTON RECORDER.—This is not only the oldest religious paper in the country, but, in our opinion, decidedly the best. It is conducted with much ability and fairness, and in a candid and unassuming manner. It is a paper as kind, as honest and intelligent Christian may always peruse with profit and delight. Its correspondents are among the best writers of the day. Among those who are now holding forth in the columns of the Recorder, are Messrs. Stowe and Beecher, of Andover, and Messrs. May and May, of Boston.

One thing should commend the Recorder to the notice of all who are engaged in the cause of Christianity. It is a paper that is uniformly fair and courteous towards them. It treats the subject of slavery candidly, and never allows the cause of the slave to be sacrificed to the cause of the master. It is a paper that is not only a record of the progress of the cause, but a powerful agent in its advancement. It is a paper that is not only a record of the progress of the cause, but a powerful agent in its advancement. It is a paper that is not only a record of the progress of the cause, but a powerful agent in its advancement.

THE DISSEMINATION OF OBSCURE SENSE.—This is a paper that is not only a record of the progress of the cause, but a powerful agent in its advancement. It is a paper that is not only a record of the progress of the cause, but a powerful agent in its advancement. It is a paper that is not only a record of the progress of the cause, but a powerful agent in its advancement. It is a paper that is not only a record of the progress of the cause, but a powerful agent in its advancement. It is a paper that is not only a record of the progress of the cause, but a powerful agent in its advancement.

BOSTON RECORDER.—We intended to say, last week, that this venerable pioneer of religious journalism, as it were, had reached its thirtieth year, and that it was as fresh and as full as its younger sisters. May it live a hundred years, or so long as it is a vehicle for noble spiritual truth, and important intelligence.—*Portland Mirror.*

THE BOSTON RECORDER.—We mean to say, in a new dress and in a new spirit, that this venerable pioneer of religious journalism, as it were, has reached its thirtieth year, and that it is as fresh and as full as its younger sisters. May it live a hundred years, or so long as it is a vehicle for noble spiritual truth, and important intelligence.—*Portland Mirror.*

MR. PHILIPS TO PROF. STOWE.

BROTHER STOWE.—I had intended to reply to your Brooklyn speech in such a way as not to traverse at all the ground to be occupied in reply to Dr. Beecher, and had written and sent to the Recorder my first two letters, constructed on this plan, when Dr. B. insisted that I could not answer you without virtually answering him, in anticipation, and that I should not therefore proceed. As Dr. B. was earnest, and said he had but two or three more numbers to write to complete what he wished to say, I yielded to his wishes. The result has shown the groundlessness of his apprehensions and the injustice of his demand, beside requiring me to change the general plan and form of my letters to you. In proceeding, allow me here, by way of episode,

A FEW WORDS TO DR. BEECHER.

DEAR BROTHER.—I have read your several communications with attention, and, I hope, with interest. As it will be some weeks before I can directly answer them, having first to reply to Dr. Stowe, and having been delayed in my reply, I beg to correct certain erroneous impressions and the irrelevant reasonings, briefly, just here, while the topics are fresh in the public mind.

1. In one of your letters, you say that I refused to reply to the question proposed to me, at Brooklyn, by Dr. Hays. This is a mistake. I did reply, explicitly, and in terms. True, Dr. Hays and Bacon did not think the answer satisfactory. But whether it was, or not, it was, at all events, given; and in the proper place, I hope to show that it was, and ought to be regarded as true and satisfactory.

2. At No. 4 of your articles, you charge the form of them, for what reason I know not, from that of an independent discussion of your own to that of letters to me; and after that, you seem to take special pains to hold me responsible for other people's opinions and conduct as well as my own, and to attach to me whatever of prejudice, whether just or not, may be attached to them. For instance, throughout your letters, in various forms, you ring changes upon the alleged fact, that your views now are just what they have been

for years; that you explained these views years ago to the leaders of the anti-slavery cause, and they found no fault with them; and that in answering them, now, they are grossly and strangely inconsistent. Your argument on this point is, reiterated, again and again. As an argument, it has indeed no relevance whatever to the question at issue, though as an appeal to popular prejudice and an ad captivum ad issue, it is well put and vigorously argued. Yet, I cannot avoid freely (in 1837) with the leaders of the cause as to what I thought wrong in principle and spirit in their proceedings. I concealed nothing. I frankly stated all. If in these circumstances they were willing to receive me without censure or remonstrance, I submit it to the candid whether they ought to be offended with me for speaking and acting in accordance with my own principles ever since? This is in No. 6. In No. 7, we have the same thing, revised and enlarged, and coupled with a direct, invidious, personal appeal to me, whether "these solemn pledges and assurances to (you) are to be disregarded," and whether it is a "deliberate purpose to effect a total revolution in the principles of the administration of the (anti-slavery) society." All this, and more, is in letters addressed directly to me; and as to what I venture to say, there is not one reader in a thousand but supposes me to be one of those "leaders" with whom you thus confound and whose conscience in your view you thus obtained.

Now, will you do me the justice to say, that was not one of those parties; and that, notwithstanding our intimacy in Boston, we have never to this hour, in any personal interchange, interchanged a word with each other in respect to the points of difference now at issue. Thus, at the time of the declaration of sentiments of the Illinois Anti-Slavery Society, I have seen also some other published statements of your views. Whether these and your present positions are harmonious, may, perhaps, be the subject of subsequent inquiry. If they are, then do not prove your own position to be false. If they are not, it does not prove them to be false. It only proves that Edward Beecher of 1845 is the same with Edward Beecher in 1837, and that they who do not recognize his personal identity are mistaken. But all this does nothing to the truth of your position at either time; nor has it any possible relevance to the question between us, whether, in the instruction and discipline of the Christian church slaveholding and drunkenness are to be treated alike? It has nothing to do with it, and can serve no purpose except that of an ad captivum ad issue, or an ad captivum ad issue.

And as to personal confidence of the kind alluded to, so far as my memory serves, you and I have yet to have the first.

3. In similar manner and with like effect, (I do not intend) you ring the changes, again and again, upon the inconsistency of myself and others in maintaining the abolition of slavery, and at the same time endorsing Washington as "the model man of the republic." I did not expect that you would raise from its grave of infamy, this miserable sophistry, originated by John Tracy, and given to the world in the "Fremont Chronicle," some twelve years ago, to feed the popular hate and the popular flame against abolitionists. Hereafter, I may give it such notice as it deserves. For the present, admit that we are thus inconsistent. Are you a brother, that you are equally so?

In your Brooklyn speech, as now republished by yourself in the Recorder, you say, "I stated, that all who originate and sustain slavery are guilty of the same crime, and that all who sustain slavery are guilty of the same crime." I do not expect that you would raise from its grave of infamy, this miserable sophistry, originated by John Tracy, and given to the world in the "Fremont Chronicle," some twelve years ago, to feed the popular hate and the popular flame against abolitionists. Hereafter, I may give it such notice as it deserves. For the present, admit that we are thus inconsistent. Are you a brother, that you are equally so?

IT IS LAWFUL, said he, "to give tribute to Caesar or not?" Has Caesar, said he, any right, or actual and acknowledged sovereignty and prerogative in these parts? For this was the purport and effect of his preceding and interrogatory question. Rich men, and poor men, and all men, are bound to him. He is the lord of the land, and he is the lord of the sea. He is the lord of the air, and he is the lord of the earth. He is the lord of the sun, and he is the lord of the moon. He is the lord of the stars, and he is the lord of the planets. He is the lord of the universe, and he is the lord of all things.

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wrong, he actually taught, in so many terms, "If a man must you on one cheek, turn the other." And when put to the test of his own principles, though buffeted, scorched, spit upon, mocked and murdered, "as a lamb before her shears, he said, 'as he beaped not his mouth.' And he was musing, scourging, spitting, mocking and murdering therefore 'organic'?" Surely Christ did not, in all cases, deal with the sins of (sinning, scourging, spitting, mocking and murdering) in the way of direct denunciation, and open attack on every individual involved actively in these organic social sins.

But, you add, he "commended" the centurion, and said of him, "I have not found so great faith, nor in Israel," when at the same time, he was an officer of the Roman government, and "in full command in the Roman army!" And is not the Governor of Massachusetts an officer of that government, and "commander in chief of all the Forces?" Can you have a civil government, whose executive officers, from the highest to the lowest, are not, whether they are or are not, in full command of all the forces necessary to defend the life and maintain the authority of the government within those limits? For aught that appears then, the centurion's office was as innocent in its nature as that of the Governor of Massachusetts or the President of the United States.

Now, will you do me the justice to say, that was not one of those parties; and that, notwithstanding our intimacy in Boston, we have never to this hour, in any personal interchange, interchanged a word with each other in respect to the points of difference now at issue. Thus, at the time of the declaration of sentiments of the Illinois Anti-Slavery Society, I have seen also some other published statements of your views. Whether these and your present positions are harmonious, may, perhaps, be the subject of subsequent inquiry. If they are, then do not prove your own position to be false. If they are not, it does not prove them to be false. It only proves that Edward Beecher of 1845 is the same with Edward Beecher in 1837, and that they who do not recognize his personal identity are mistaken. But all this does nothing to the truth of your position at either time; nor has it any possible relevance to the question between us, whether, in the instruction and discipline of the Christian church slaveholding and drunkenness are to be treated alike? It has nothing to do with it, and can serve no purpose except that of an ad captivum ad issue, or an ad captivum ad issue.

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HOME MISSIONS.

The larger portion of the Home Missionary for December, is occupied with a highly valuable article from the pen of Prof. R. B. Edwards, on "the obligations of the eastern churches to the home missionary enterprise," and with extended notices of the last reports of the New Hampshire and Massachusetts Home Missionary societies. The correspondence of the missionaries with the society is, of course, unusually brief; and the facts we propose to abstract from it are few.

MISSOURI.—The Rev. Mr. Rencher of Springfield, is engaged in assisting his brethren in their extra labors, while he yet supplies his own church. He mentions an improving state of things, and alludes to the church in Dale Co. and in Wabash, where Mr. Peatzer and Mr. Richetts labor. Sickens greatly prevail. He and his family have suffered much. More laborers are urgently called for. The disposition of the people is to attend those meetings where the greatest multitude is to be found, and the most excitement, noise, and shouting prevail. The Methodist camp-meetings here, are the most crowded. A sad fact.

Mr. Gray of Houston, states that the New Providence church where he resides is at the enjoyment of a precious season of refreshing from the Divine presence. During a protracted meeting of five days, many have been inquiring and others indulging hope. Thirteen have been added to the church, and about twenty more pronounced.

WISCONSIN.—A doubtful member of the church, a widow, has fallen into the error of popery, and become convinced, as she says, of the truth and divine authority of the papal church. Rare as such cases are, they sometimes occur for the edification of others, who thus they are drawn by Providence to the church, and about twenty more pronounced.

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AN APPEAL.

TO THE FRIENDS OF NEGLECTED CHILDREN AND YOUTH.

THE AMERICAN SUNDAY SCHOOL UNION is now the only general institution in the country, that professes to provide instruction for neglected children and youth of all classes and denominations. All other Sabbath or Sunday school societies that publish books, publish such as suit their several denominations. As avowedly sectarian societies, they have an appropriate work to do for the denominations that sustain them; but they cannot do, for a great multitude of the destitute and perishing.

The National Society has testimony which can neither be gossiped nor resisted, to establish beyond all contradiction the following positions: I. That there are multitudes of destitute and perishing neighborhoods in the new States, in which no provision is made, nor can be made for many years to come, for the religious instruction of children and youth, unless by a Union Sunday school.

II. That in a large majority of cases it is practically impossible to establish a school and sustain it, if a library is furnished and ordinary care is taken in its organization.

III. That though we are satisfied, that when for any cause a school fails, and is given up, the influence which it exerts, even in a few Sabbaths, is important enough fully to justify the small expense of maintaining it, yet for as our knowledge extends, Sunday schools established by us, on the union principle, fail as seldom (to say the least) as other efforts for good by the Bible, Tract, Missionary and other societies.

IV. That though the settled ministry and the organized church are able to supply the religious wants of the majority of the people, and the enterprises of benevolence, still it is often the case that our Society can introduce a Union Sunday school far in advance of those higher gospel institutions, and thus effectively prepare the way for their introduction.

V. That to collect the people together, to point out the advantages of the Sunday school, to persuade the most suitable persons to engage as teachers, and actually to set the enterprise on foot, requires the employment of Sunday school missionaries, averaging a dollar a day for the time employed, including their travelling expenses. To employ this class of laborers, to the extent of creating opportunities, would require at least \$30,000.

This estimate is based on a survey of the unoccupied districts of our Western and Southern States and Territories.

VI. That the moral and valuable classes of our people are languishing and ready to perish for want of a Union library, which they have not the means to purchase; and that new schools are organized in neighborhoods where ten dollars in money is not often seen in circulation, in all the business of life, for weeks together. In such places a dollar is a rare thing, and a school of one hundred scholars, such as the American Sunday School Union publishes, would furnish a store of profitable reading to young and old for a long time. To furnish these libraries, in whole or in part, we must have prompt and liberal aid from our Christian friends who are blessed with enough to spare.

VII. Though we have not much confidence in the application of arithmetical principles or pecuniary value to moral results, yet to those who are influenced by such estimates, we may safely say that a dollar wisely expended for the religious and moral training of a child will be a true investment, and will produce a return of many times its cost. It is a dollar well spent for the neglect of his childhood. Hence, (by a familiar rule of proportion,) an answer to a call of our Society for thirty or fifty thousand dollars now, will confer benefits upon the community equal to the investment of \$300,000 or \$500,000 in the purchase of land and less promising efforts upon an adult population.

VIII. That to form the taste of children for truthful and profitable reading, is a very easy and practicable task, compared with reforming a taste that is already vitiated and fatally bent upon gratification. Every effort to counteract the influence of the evil taste, and to instill the love of the good, is a labor of supererogation. The love of the good, and the love of the true, are the only motives that can be relied upon to produce a permanent and useful result. The love of the good, and the love of the true, are the only motives that can be relied upon to produce a permanent and useful result.

IX. Those who have the means of supplying the good seed, and who think well of moving it broadcast over the land at the earliest moment, and who are desirous of a comparatively clean and mellow soil, will not forget the American Sunday School Union.

By order of the Board,
ALEXANDER HENRY, President.
F. W. PORTER, Sec. Secretary.

THE JEWS.—The American Society for meliorating the condition of the Jews, has just published its annual report, made in May last. As "The Recorder" of the Lord's doings in the enlargement of Zion, it gives us pleasure to state the prominent facts in the history of this Society's proceedings.

Walter D. Miller, of New York, president of the Society, are associated thirteen vice presidents, twenty directors, three secretaries, and Thomas Russell, treasurer, New York.

The receipts of the treasury from all sources, have amounted to \$37,612, nearly double the amount received last year.

The Jewish Chronicle is the monthly organ of the Board, and has a circulation of nearly 1300 copies. It is a pamphlet of 32 pages. Messrs. Charles Reinman and Henry L. David, are young converts from Judaism, who are faithfully pursuing their studies in college, under direct supervision, with reference to future employment as missionaries.

Mr. Anna Forrester has been engaged two and a half years among the Jews in New York city, usefully and acceptably. Mr. Silas Bonhomme, a French Jew, is the only travelling missionary in the Society's employ, and is at present laboring diligently and successfully in the southern States. Rev. Nehemiah Altman, Rev. John Neander, Rev. Liechtenstein, and Mr. F. Pigot, have quite recently been engaged in the Society's service. All of them are from Germany, Prussia, or Russia, and are highly respected and successful in the work assigned them. The proceeds of a Thanksgiving festival, conducted by the ladies, are to be devoted to the support of a colporteur at the West.

It has often been said that Congregationalism does not flourish out of New England. To that remark

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